



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Ar-Rahman</i> <sup>1</sup> .	الرَّحْمَنُ ﴿١﴾
2. [He] taught The Qur'an <sup>x</sup> .	عَلَّمَ الْقُرْآنَ ﴿٢﴾
3. [He] created the mankind.	خَلَقَ الْإِنْسَانَ ﴿٣﴾
4. [He] taught him the eloquence.	عَلَّمَهُ الْبَيَانَ ﴿٤﴾
5. The sun <sup>w</sup> and the moon <sup>x</sup> (are) by <i>husban</i> <sup>2</sup> (precise reckoning).	الشَّمْسُ وَالْقَمَرُ حُسْبَانٍ ﴿٥﴾
6. And the quitch <sup>3</sup> and the trees <sup>w</sup> both kowtow.	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
7. And the Heaven <sup>w</sup> [He] raised it <sup>w</sup> and [He] put the balance <sup>4</sup> .	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
8. That not you <sup>z</sup> overrun <sup>5</sup> in the balance.	أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
9. And <i>a'qemo</i> <sup>6</sup> (let-you <sup>z</sup> up-to-fulfill) the balance by the <i>qestte</i> (absolute justice) and let-not <i>tokhsero</i> (you <sup>z</sup> cause loss-in/diminish) the balance.	وَأَقِيمُوا الزَّوْزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾
10. And the Earth <sup>w</sup> <i>wadh'aha</i> <sup>7</sup> ([He] put/created/subdued it <sup>w</sup> ) for the creatures.	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾
11. In it <sup>w</sup> fruit <sup>w8</sup> and the date-palms <sup>w</sup> spathes' possessors.	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

<sup>1</sup> *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [you<sup>s</sup>]: you<sup>z</sup> invoke Allah or you<sup>z</sup> invoke *Ar - Rahman*, whom indeed you<sup>z</sup> invoke then for Him (are) the names the *busna* (the-most-all-around-beautiful)." *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures in *this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy toward the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*" = "الرحيم" can be shared, as in the use to describe *anyone* who is "*multitudinous mercy Doer*." (See the *Lexicon* attached to this Translation for more.)

<sup>2</sup> The word "حسبان" is very significant here, but for lack of a better word we say, in this context, *reckoning*. But "حسبان" is the plural of "حساب" = mathematics, but it is also the *infinitive* noun of the "حساب," which is in *itself* an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct carries *more* meaning than its synonym. In this case "حسبان" has one letter "ن" more. Also, since both "حساب" and "حسبان" are *infinitive* nouns, the "حسبان" would have *more* meaning to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more* precision and *instructiveness*. Thus in this context, the "حسبان" indicates *very precise reckoning* and that *we should take heed* of the various potential implications of such a precision.

<sup>3</sup> The word "النجم" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*.

<sup>4</sup> That is He established the justice by His Criteria through His messengers and writs.

<sup>5</sup> The word "overrun," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit."

<sup>6</sup> The word "أقيموا" is rooted "أقام" = uphold. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you<sup>f</sup>: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped* to perform the Prayer itself, Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do *not* establish Prayer they only maintain and perform it.

<sup>7</sup> The word "وضع" has several meanings, among them: created/subdued/humbled/pliant. In another *Ayah* Allah says: "He Who made the Earth for you pliantly humbled" (S67: 15). See *اللسان*.

<sup>8</sup> The word "فاكهة" = "fruit" in Arabic is *feminine-gender*. Hence it and its qualifier adjective are *feminized* by<sup>w</sup>.

12. And the grain, the husk and the <i>rayba'no</i> <sup>9</sup> ( <i>provision-/sweet basil</i> ) possessor.	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾
13. So by which <i>aala</i> ( <i>all around sufficiencies/surpluses/good health and delights</i> ) Lord( <i>of</i> ) you both <sup>10</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
14. [He] created the mankind from <i>ssalssa'len</i> ( <i>sounding-dry-clay</i> ) like <i>fakhkha're</i> ( <i>baked-pottery</i> ).	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾
15. And [He] created the Jann <sup>11</sup> of <i>ma'rejen</i> <sup>12</sup> ( <i>intensely shining flame</i> ) of a fire <sup>w</sup> .	وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ ﴿١٥﴾
16. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>13</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17. Lord ( <i>of</i> ) <i>mashreqay'ne</i> ( <i>twain sunrise's loci</i> ) and Lord ( <i>of</i> ) the <i>maghrebay'ne</i> ( <i>twain sunset's loci</i> ).	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
18. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord ( <i>of</i> ) you both <sup>14</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
19. Admixed the twain seas <i>yal'ta'qeyan</i> ([ <i>both</i> ] <i>meet</i> ).	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
20. Between them both <i>barzakhon</i> <sup>15</sup> ( <i>invisible-barrier</i> ) not both transgress ( <i>against each other</i> ).	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾
21. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>16</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾
22. Emanate of them both the pearls and the corals.	تَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾
23. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>17</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾
24. And for Him ( <i>are</i> ) the runners <sup>w</sup> displaying their sails <sup>18</sup> in the sea like the mountains <sup>19</sup> .	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾
25. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>20</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾
26. Each who <sup>p</sup> [ <i>he</i> ] ( <i>is</i> ) on it <sup>w</sup> ( <i>is</i> ) a vanisher <sup>21</sup> .	كُلٌّ مِّنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
27. And remains your <sup>t</sup> Lord's Face <sup>22</sup> , Possessor ( <i>of</i> ) <i>Aljalal</i> ( <i>The Majesty, and every praiseworthy trait</i> ) and <i>Alekram</i> ( <i>hospitality-giving and honor-bestowing</i> ).	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾
28. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>23</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
29. Ask Him, who <sup>p</sup> ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; each day He ( <i>is</i> ) in affairs <sup>24</sup> .	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

<sup>9</sup> The word “الريحان” has *two distinct* meanings: (1) *provision*, as in this *Ayah*. See **الراغب**; and (2) *sweet basil*.

<sup>10</sup> Ibid.

<sup>11</sup> The “Jann” is the *plural* of Jinn. Also Jann is the *father of Jinn*, as Adam is the *father of the humans*.

<sup>12</sup> The “مارج” may mean (1) *intensely shining flame*, or (2) an *amalgam of elements*, as *fire and its flame*. See **التاج**.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> The word “برزخ” is an “*invisible-barrier*.”

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> The word “المنشآت” = *ships that display their sails*, if they do *not* than they are *not* “المنشآت.” See **اللسان**.

<sup>19</sup> The word “أعلام” means “*banners*,” “*flags*,” but in this context “*mountains*” as the mountains on land those “*runners*,” i.e. the ships are like “*mountains*” in the sea.

<sup>20</sup> Ibid.

<sup>21</sup> The word “*vanisher*” according to *Merriam Webster Dictionary*: goes out of existence.

<sup>22</sup> That is His Entity.

<sup>23</sup> Ibid.

<sup>24</sup> The word “شأن” is *plural*, according to Qur'an commentators.

30. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>25</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾
31. We shall attend for you <sup>b</sup> O you <sup>z</sup> the <i>thaqala'ne</i> <sup>26</sup> (twain encumbrancers, the mankind and the Jinn).	سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾
32. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>27</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
33. O, community (of): the Jinn and the humankind <i>en</i> (if) you <sup>c</sup> could to penetrate of the layers (of) the Heavens <sup>w</sup> and the Earth <sup>w</sup> then let-penetrate you <sup>z</sup> ; not penetrate you <sup>z</sup> except by an authority <sup>x</sup> .	يَمْعَشَرُ الْجِنَّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾
34. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>28</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾
35. (To be) sent on you both <i>sho'wadhon</i> (smokeless-flame) of a fire <sup>w</sup> and <i>nobason</i> (smoke/brass) then you both succor/prevail not.	يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾
36. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>29</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
37. Then <i>edha</i> (when/whereas) split/halved-she <sup>y</sup> the Heaven <sup>w</sup> then it <sup>w</sup> was a flower like the <i>de'ha'ne</i> <sup>30</sup> (purely red-countenance).	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾
38. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>31</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
39. So then-day not (to be) questioned <i>a'n</i> (regarding) his offense a humankind and nor a Jann <sup>32</sup> .	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾
40. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>33</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
41. (To be) known the criminals by their signa; then (to be) taken by the forelocks and the feet <sup>w</sup> .	يُعْرِفُ الْمَجْرُمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾
42. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>34</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾
43. This-she <sup>y</sup> (is) Hell <sup>w</sup> [the] which <sup>u</sup> [deny] by it <sup>w35</sup> the criminals.	هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ﴿٤٣﴾
44. They <sup>z</sup> circumambulate between it <sup>w</sup> and between <i>hameemen</i> <sup>36</sup> (maximally heated/ cooled water) <i>Aan</i> <sup>37</sup> (valley in Hell).	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ ﴿٤٤﴾

<sup>25</sup> Ibid.

<sup>26</sup> The word “الثقلان” translated as “twain encumbrancers,” as “encumbrancer” is holder/doer of the “load.” It is stated in *اللسان* that “الثقلان سميا كذلك لثقلهما الأرض” i.e. both of them “load or are the doers of the load” vis-à-vis the Earth. They were called “الثقلين” for their *valuable essence and esteemed beings*.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> The word “twain” here refers to the *Jinn* and the *human* combined.

<sup>30</sup> The word “الدَّهَان” is explained in *اللسان* as: “الدَّهَانُ فِي الْقُرْآنِ الْأَدِيمِ الْأَحْمَرِ الصَّافِي” as rendered above. And also, possibly, like the *colors of pure oil as it pours*, or like *(الجلد الأحمر) (المذبوغ)*, i.e. *tanned red hide*.

<sup>31</sup> Ibid.

<sup>32</sup> See footnote 5711 above regarding *Jann*.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> The pronoun particle “هـ” in “بها” is in the *feminine* as it refers to the “جَهَنَّم”= Hell, in Arabic a *feminine gender*. This is in contrast to a “به” in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine gender*.

<sup>36</sup> The word “hameem”=“حميم,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حميم,” has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the



45. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>38</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. And for whom <sup>a</sup> [he] feared/knew <sup>39</sup> <i>Maqama</i> <sup>40</sup> (Status-/Standing/Majesty/Presence) (of) His Lord twain gardens <sup>w</sup> .	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾
47. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>41</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. Both having <i>afna'nen</i> <sup>42</sup> (colorful/shady branches).	ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾
49. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>43</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them both twain wells <sup>w</sup> both (are) flowing.	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>44</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them both of every fruit <sup>w45</sup> twain pairs <sup>46</sup> .	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>47</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾
54. Reclining/recliners they <sup>z</sup> (are) on carpets <sup>w</sup> its <sup>w</sup> insides (are) of <i>istabra'qen</i> <sup>48</sup> (heavy-silk brocade); and [he] picked the twain garden <sup>w</sup> nigh.	مُتَكِّينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>49</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them <sup>y</sup> <i>qa'sser'te-atta'rfe</i> <sup>50</sup> (eye-extremities <sup>w</sup> confiners); <sup>w</sup> neither deflowered them <sup>y</sup> humankind before them and nor Jann <sup>51</sup> .	فِيهِنَّ قَصِيرَاتُ الْطَّرَفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٥٦﴾
57. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>52</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾
58. Like that they <sup>y</sup> the hyacinth and the corals.	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾
59. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>53</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
60. Is requiting the <i>ehsa'ne</i> (kind act), except (by) the <i>ehsa'no</i> (= <i>ehsa'ne</i> ).	هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

*maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

<sup>37</sup> The word “أن” from “و هو بلوغ الشيء منتهاه، الاتي” See اللسان. Also the word “أن” means a valley in Hell. See القرطبي

<sup>38</sup> Ibid.

<sup>39</sup> The word “خاف” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See اللسان.

<sup>40</sup> The word “مقام” has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared *his* standing before his Lord.

<sup>41</sup> Ibid.

<sup>42</sup> The word “أفنان” means: colorful or shadowy, i.e. being *colorful* or *shady*. See الاغب.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> The word “فاكهة” = “fruit” in Arabic is *feminine-gender*. Hence it and its *qualifier adjective* are *feminized* by<sup>w</sup>.

<sup>46</sup> The word “زوج” in “زوجان” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج” which could also mean: (2) *similars*, i.e. the *look-likes.* ), (3) *bues*. See اللسان.

<sup>47</sup> Ibid.

<sup>48</sup> The word “استبرق” means heavy silk brocade.

<sup>49</sup> Ibid.

<sup>50</sup> The expression “قاصرات الطرف” = “eye-extremities’ confiners” means *those that restrict their sights to their husbands*.

<sup>51</sup> The word “Jann” is plural for *Jinn*, creatures of Allah created out of fire.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

61. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>54</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٤﴾
62. And of lesser than them both twain gardens <sup>w</sup> .	وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٥٥﴾
63. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>55</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٦﴾
64. Mudhamatan (both dark-green).	مُدْهَامَتَانِ ﴿٥٧﴾
65. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>56</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٨﴾
66. In them both twain wells, both constant sprinklers.	فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ ﴿٥٩﴾
67. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>57</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٠﴾
68. In them both fruit <sup>w58</sup> and date-palms <sup>w</sup> and pomegranates.	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرَمَانٌ ﴿٦١﴾
69. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>59</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٢﴾
70. In them <sup>y</sup> <i>khayra'ten</i> <sup>w</sup> (good in form, shape and character) <sup>w</sup> <i>hesanon</i> <sup>w</sup> (all around beautiful)-[she-ones].	فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٦٣﴾
71. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>60</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٤﴾
72. Hooron <sup>w</sup> (intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes) <sup>w</sup> <i>magsoraten</i> <sup>w</sup> (had been confined <sup>w</sup> she-them) (are) in the tents <sup>w</sup> .	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٦٥﴾
73. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>61</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٦﴾
74. Not deflowered them <sup>y</sup> a humankind before them and nor Jann <sup>62</sup> .	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٦٧﴾
75. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>63</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٨﴾
76. Reclining/recliners they <sup>z</sup> (are) on <i>rafrasen</i> (carpets and pillows) green and <i>abgareyon</i> (colorful rugs/splendid cushions) <i>hesa'nen</i> ([she] all around beautiful).	مُتَكِّينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٦٩﴾
77. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both <sup>64</sup> deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٠﴾
78. <i>Tabaraka</i> <sup>65</sup> (He firmly bestows as He accepts multitudinous goodness and worthiness) your <sup>t</sup> Lord's name, Possessor (of) <i>Aljalal</i> (The Majesty and every praiseworthy trait) and <i>Alekrām</i> (hospitality-giving and honor-bestowing).	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧١﴾

<sup>54</sup> Ibid.<sup>55</sup> Ibid.<sup>56</sup> Ibid.<sup>57</sup> Ibid.<sup>58</sup> The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by<sup>w</sup>.<sup>59</sup> Ibid.<sup>60</sup> Ibid.<sup>61</sup> Ibid.<sup>62</sup> See footnote 5905 regarding Jann.<sup>63</sup> Ibid.<sup>64</sup> Ibid.<sup>65</sup> See the *Lexicon* attached to this Translation for this important word “تبارك.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness. +

